1:Layard E-5 (1914-1915) 1942
0012 Malekula 0012

(who are now *Le-ghter*), and the names they adopt are not those of the Maki-men but are those of their own brothers.[1]

(d) *Type of mourning-cap with which they are invested.*

[292] While the daughters and mothers are invested only with an inferior or "preparatory" type of mourning head-dress in the form of a strip of umbrella-palm leaf (*ro-mbun*) [2] given by the Maki-men at the moment when they are given their new names, the wives are invested with full mourning in the shape of a widow's cap made of plaited matting dyed red in a variety of patterns and called *mbagh-mbagh*.[3]

(e) *Length of period of mourning.*

While the daughters and mothers are released from their period of mourning on the Thirtieth Day after the Maki, the wives continue to wear their mourning-caps for a period of one or two years, when, after the renewed dancing of *Velal* by all villages in rotation, the removal of these caps is the final act that brings the protracted Maki proceedings to an end.

These facts may be tabulated as follows:

Degree of relationship to Maki-man	*When invested*	*Title*	*Meaning of Title*	*Man's name taken*	*Bestowed by*	*Mourning symbol worn on the head*	*Period during which mourning symbol is worn*
Daughter	After mass sacrifice	*Le-tang*	"weep"	Maki-man (= Father)	Maki-man	Umbrella-palm leaf (*ro-mbun*) regarded as substitute for widow's cap	30 days
Mother	After mass sacrifice	*Le-ghter*	"old"	Maki-man (= Son)			
Wife	At some later date	*Le-leh* [4] / *Le-at* [5]	"remain" / "remain" or "holy"	Own Brother	Maki-man's mother (= mother-in-law) [6]	Widow's cap (*mbah-mbah*)	1 or 2 years

TABLE VI

[1] Nowadays they sometimes take the name of their husband the Maki-man, but this almost certainly represents a modern degradation.

[2] Compare the Mota *roqo*, "an old leaf-mat," used also as a verb "to cover with old leaf-mats" and "to have a rough head of hair like an old leaf-mat" (Codrington, 2).

[3] From a root (Atchin *bak*) meaning "to carry on the head," probably related also to the Vao *mbek-mbek* (Atchin *pek-pek*), signifying "a fine" (see pp. 334, 437). Compare the Vao word *bak-bakean*, used as a noun for sacrifices made to the ancestors to expiate an offence against some important custom. Godefroy (1, 1934, p. 54) calls this a [783] "sacrifice of atonement" and instances the case of young men returning home at the end of a period of indentured labour on a white man's plantation, when they have to make amends to the ancestors in this way for having eaten at a white man's fire and swallowed forbidden food—as, for example, the flesh of sows.

[4] At husband's first performance of Low Maki.

[5] At High Maki and all subsequent performances.

[6] On Atchin and Wala the bestower is the wife's own brother.